ipter. I shall now amplify the process further. If
to meditate on God, we dismiss for a while all
ork and worldly thoughts and having composed o,ur
ix our attention immovably on His All-encompassing
. The Divine Presence and that alone occupies
3.. This the Rishis called **dharana.** On the back-
ot this God-consciousness, we project, as it were. His
dent and immanent attributes and contemplate upon
all their varied phases until we forget ourselves
surroundings. We persevere repeatedly this course
al application day after day. We persevere for
or months and years. And our consciousness of
reality grows daily in vividness and joy, as the
more and more concentrated in it till it becomes
sorbing. This process which is a continuation of
is called **dhyan.by** the Rishis. Like the bee which
diile it moves from one flower to another and
ly falls into silent absorption in the act of drinking
50 our mind roams with delight from the contem-
pt one divine attribute to another and finally drops

ate of silent absorbing communion
and enjoys the
peace and unruffled joy. The result of
this habit
al concentration, **this Practice of
the Presence**
is that we dive deeper and deeper
into the Divine
draw the Infinite more and more into
the finite,

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nore and more absorbed in divine
consciousness, in
due course and in God's own time,
the attributes
ty contemplated upon by us present
themselves in
>ramic vi^w in synthetic unity before
our meditative
ntaneously, without any conscious
efiort on its part
them up'and thrill thiough and
illuminate all the
flashes of sudden insight. This our
Rishis called

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thus realise and see the Supreme
Being with our
kakshu (spiritual eye) as a *"Bright
Spirit/'* as the